

Christmas Cargo: A Civilian Account of the Hungnam Evacuation

Part I

This article is a part of Archives of the General MacArthur Memorial Foundation, Norfolk, VA.

This is the first part of a special week-long tribute to those who were a part of the Korean War, which began thirty-six years ago tomorrow. Christmas Cargo is an account by Dr. Hyun as told to his daughter Marien. Dr. Hyun studied medicine in the United States in 1947 and following his return to Korea became an advisor to General Edward M. Almond which led to his involvement in this historic event.

Dr. Hyun is Director of the Clinical Laboratory at the Muhlenberg Regional Medical Center in Plainfield, NJ. -Ed. note

by Dr. Hyun Bong Hak

In December 1950, the X Corps of the U.S. Army, its equipment, and 100,000 Korean civilian refugees were evacuated by sea from Hungnam, North Korea as Communist troops approached the city. The Hungnam evacuation has been described in many accounts of the Korean War as a successful military operation, since it was no small task to remove 105,000 troops, 17,500 vehicles and 350,000 tons of bulk cargo from hostile territory. But for the Korean civilians who were transported to safety in the south, it was a miracle. Many of them had already survived the massacres that marked the Communist takeover of local governments in the north over the five years preceding the war; the Americans were their last hope. That the civilian evacuation took place at all was due to Major General Edward M. Almond, Commanding General of the X Corps, who authorized it, and his Deputy Chief of Staff, Colonel Edward R. Forney of the U.S. Marines, who was in charge of coordinating the loading of the ships at Hungnam harbor.

As Civil Affairs Advisor to General Almond, I was able to play a part in the civilian evacuation of Hamhung, my hometown, and the subsequent withdrawal from Hungnam. My account of these events is a personal reminiscence rather than a historical analysis, but I hope that students of the Korean War will find my story of some value.

I met General Almond and Colonel Forney in mid-October 1950, a few weeks after the General launched the landing at Inchon and the subsequent recapture of Seoul. General Almond was visiting the Republic of Korea (ROK) Marines for an inspection of the troops in Kosong, a small town north of the 38th Parallel on the eastern coast of the Diamond Mountains. Attached to the ROK Marines as a civilian interpreter for General Hyun Joo Shin, the commanding General, and Colonel Sung Eun Kim, the Chief of Staff, I translated during the inspection and the meeting that followed.

General Almond was surprised by my fluency in English, and asked where I studied it. The military was having trouble finding competent interpreters; few Koreans had been able to learn much English because the Japanese, who ruled Korea until the end of World War II, had forbidden the study of enemy languages for nearly 10 years. I explained that I had completed my graduate studies in pathology in Richmond, Virginia for two years, returning to Korea three months before the war began. The General had smiled at the mention of Virginia. "I am from Luray, which is not too far from Richmond," he said. "It's wonderful to find someone in Korea who went to school in my home state. You must have been at the Medical College of Virginia." "Yes, sir, that's right," I replied.

General Almond asked me a few more questions, and seemed particularly interested when I told him I had grown up in Hamhung, where the X Corps was head-

quartered. Colonel Forney also asked questions about the region, and said he wanted to see more of the Diamond Mountains, which were famous throughout Korea as the scenic setting for several fairy tales. Before General Almond left, he invited General Shin and me to Hamgyung Province. I was delighted when General Shin accepted the invitation because I was eager to see my hometown again.

Hamhung, the capitol of Hamgyung Province in the northeast, was known as the birthplace of Yi, Tae-jo, the founder of the Yi Dynasty. It was a beautiful city, with pagodas and palaces dating back to the 14 Century, and just to the north was the pine-covered Ban-ryong Mountain. Food had been plentiful while I was growing up;

many of the people had left the city; some, like my family, had fled the Communists, who, in turn, had run from the U.N. Forces, taking with them scarce supplies, medicines, even doctors and nurses. Public institutions were in complete disarray, since their administrations had been replaced with each change in the local government over the past five years.

I was given the chance to help rebuild Hamhung-elbelt briefly-when General Almond arranged for my transfer to the X Corps as his Civil Affairs Advisor. As Commanding General of the X Corps, General Almond was also military governor of much of the northeast, which his troops had just captured from the North Korean People's Army. Schools, hospitals and local governments had to be reorganized,

with Colonel Moore, Chief of the Civil Affairs Section, to see if transportation could be arranged. Colonel Moore, an officer who did everything strictly by the book, listened to my request without saying a word.

"Colonel, they'll be tortured and massacred by the Communists if you leave them behind," I said. I received only a cold stare in response. "People are in danger, particularly those who helped us," I said. "It's cruel to do nothing."

I had hoped to move the Colonel, but succeeded only in annoying him.

"Doctor, this is war, and in war the military comes first," he snapped. "That port facility in Hungnam is damn small, and we don't even know whether the military personnel can be evacuated. Don't ask for the impossible."

I decided my only hope was to bypass Colonel Moore, and speak directly to General Almond. Colonel Forney was sympathetic to my cause; by then he had developed friendships among the Koreans he worked with, including me. After the war, he returned to Korea as Chief of the Korea Military Advisory Group, Korean Marine Corps. Colonel Forney promised to discuss the matter with General Almond, and arranged a meeting for me.

"Doc, it's going to be difficult, but let's give it a try," he said.

I must have looked worried because he added, "Napoleon didn't find the word 'impossible' in his dictionary."

On November 30, the Colonel and I were able to see General Almond.

"You have people here who really believe in democracy, sir," I said to the General. They've fought against the Communists for the past five years. You must help them, sir."

"Sir, they have risked their lives by cooperating with us," said Colonel Forney.

"And what about the people who've been working for the U.N. troops?" I went on. "They shouldn't be abandoned just for military convenience."

"Agreed. But at this point, I'm not even sure our own troops can be evacuated," General Almond explained.

Enemy forces were approaching Hamhung and Wonsan, and there were seven divisions of U.N. Forces, with over 100,000 troops to move out. The port facilities at Hungnam were inadequate, and time was running out. In addition, he was concerned about spies being among the refugees. The most Colonel Forney and I were able to get from the General was his assurance that he would get in touch with GHQ in Tokyo.

On December 4, the headquarters of the X Corps was moved from Hamhung to Hungnam, whose factories and port facilities had been built for military purposes by the Japanese. Industrial waste from the city had caused the trees on the surrounding mountains to turn yellow. It was in this depressing setting that we learned Pyongyang was abandoned by the 8th Army on December 5. I visited General Almond several times, pestering him about the civilian evacuation. Colonel Forney and Major James Short, Chief of the Historical Section, argued for it, well. None of us could tell what the General was thinking.

One day some members of a Protestant church in Hamhung came to see me.

"You know what will happen to us after the Americans leave," one of them said. "Please save us."

They had already made several visits to Captain Harold Voelkel, a Protestant chaplain with the X Corps, who told them he lacked the authority to have them evacuated.



The National Encyclopedia of American Biography. Pictured here are Col. Edward R. Forney, U.S. Marine Corps, Deputy Chief of Staff to General Almond (left) and Maj. General Edward M. Almond, Commanding General of the X Corp., U.S. Army and Chief of Staff to General Douglas MacArthur (standing beside General MacArthur).

local farmers sold their produce—rice, corn soybeans, potatoes, apples, peaches, pears—and seelood was brought in from Hungnam, a port city about 10 miles to the southeast, and Sohjin, a prosperous fishing village nearby. Hamhung was the political, cultural, educational and commercial center of the province, and aside from Pyongyang (now the capitol of North Korea), it was the most westernized city in the north. *My father had graduated from Christianity was of the strongest western influences in Hamhung. The Canadian Presbyterian Mission had its Korean headquarters there, establishing churches, clinics, a western-style hospital, and several mission schools. Young-sang High School later became an influential Presbyterian minister and a teacher at Young-seng Girls' High School until his death from cancer in 1938.*

My family fled from Hamhung to Seoul in December 1945 as the Communists took over local governments in the north. When the war started on June 25, 1950, two of my brothers, Youngheok and Peter, were studying in New York City, and another, Shihak, was a Lt. Commander in the ROK Navy. Ik, the youngest brother, had died of tuberculosis six weeks earlier. My mother and my sister, Soon, stayed in Seoul, and survived the three-month North Korean occupation, which had begun on June 28. On that day, unable to reach home from the Hospital of the Severance Union Medical College where I had been working, I became one of the thousands of refugees escaping south on foot as Seoul fell to the North Korean People's Army. After a brief period of helping to care for the wounded in various hospitals, I joined the ROK Marines, who needed interpreters even more than they needed doctors.

Although Hamhung hadn't been damaged much by war, it was in a state of tur-

bulence. The General needed someone familiar with the area to advise him on dealing with the civilians.

Part of my job was to sift through the credentials of the many local politicians who wanted to run for election in the new government. I already knew many of the community and church leaders, since some had been friends of my mother, a well known Christian leader in her own right, and my late father. I also assisted churches and public organizations such as schools and hospitals, and acted as liaison between Korean civilians and the X Corps.

The Americans were received enthusiastically by the civilians, especially the Christians, since most were grateful for their liberation, first from the Japanese, then later from the Communists. For thousands of Christians, western-educated intellectuals and civic leader, Communism had meant imprisonment, torture and death.

In late November, the X Corps received disturbing reports that Chinese Communist Forces had crossed the border, and were moving south. I soon realized the U.N. Forces were retreating, and within a few days, it also became apparent to the civilians, as long lines of soldiers, trucks, tanks and equipment went through Hamhung heading south toward Hungnam. The Christians, local government leaders and people working for the U.N. Forces would almost certainly be executed if the Communists returned. I would be leaving with the X Corps, but many of my friends, most of whom were Christians, would have to stay behind.

It didn't seem fair to me that those who had risked Communist retaliation by cooperating with the Americans should be abandoned so readily. It was obvious to me they had to be evacuated, so I met

1950 - Evacuation from Hamhung by Hyun Bonghak, (Reading)

To be continued

Christmas Cargo: Part II

This is the third part of a special week-long tribute to those who were a part of the Korean War, which began thirty-six years ago yesterday. —Ed. note

by Dr. Hyun Bong Hak

Since Chaplain Voelkel often seemed irritated by their visits, they turned to me in desperation. I wasn't sure I would be able to help either, but meeting these people convinced me to keep pushing for the evacuation. I promised to do my best, and with youthful optimism, I told them to have faith in the U.S. and South Korean military—they would come through in the end.

"And pray," I added.

As the days went by, scores of people came to ask me for help; most were Christians, and some were friends, such as Hyung Chul Choi, a youth group leader of the Hamhung YMCA. Still no word from General Almond. On December 9, the U.S. Army announced it would be unable to evacuate its Korean civilian employees. I was beginning to feel as helpless as those who were coming to see me, and almost as desperate.

On December 13, I met **Father Patrick Cleary**, a Maryknoll missionary to Korea assigned as a Catholic chaplain to the X Corps, who was accompanied by an American officer. They were waiting impatiently for Colonel Moore to return to his office so they could ask him about finding transportation out of the city for their Korean friends. As I spoke with Chaplain Cleary, I was deeply touched by his kindness, compassion, and determination to get the members of his congregation to a safer place. Together we went to ROK Marine headquarters and talked to General Shin, who promised to send a radiogram to Pusan and other southern ports requesting that boats of any kind be sent to Hungnam.

Shin's office that two LST's (Landing Ship, Tank) would be at the beach the following day to move out Marine equipment; the ships would also be able to carry 4,000 refugees. There would be a long time in getting the refugees from Hamhung to the beach because the road was closed to civilians to keep the military traffic from getting clogged. Still, it was the first encouraging news I had received in a long time, and I was sure some way of getting the civilians to the ships could be found.

I called Father Cleary and told him about the ships, but the next morning, to our great disappointment, there were no LST's on the beach. Frustrated by his latest setback, I tried unsuccessfully to find out where the ships were and when they would reach Hungnam. It was already De-

ember 15, and the deadline for the evacuation of Hamhung had been set for 6:00 the next morning. The Chinese troops were now just outside the city, and the Americans were in a rush to pack their equipment and get out.

"I'm still trying with General Shin," I hurriedly told Father Cleary when we passed each other on the street.

That afternoon, General Almond called Colonel Moore and me into his office. Colonel Forney and several other X Corps officers were already there, as well as the Commanding General, Baik Il Kim, and two other high-ranking officers from the I Corps of the ROK Army. Everyone was waiting for General Almond to speak.

"We'll evacuate 4,000 to 5,000 civilians from Hamhung to Hungnam by train," he finally said, much to my relief.

Wonsan was now in enemy hands, he explained, so evacuation by land to the south was impossible. No planes were available for civilians, which meant the only possible route was by ship from Hungnam harbor. Although there were no ships ready for civilians just then, it was decided the evacuation to Hungnam should be started; we would worry about the ships later.

My job was to tell the civilians to meet in front of the Hamhung railroad station; a train would take them to Hungnam at midnight. After asking Father Cleary to get in touch with the Catholics in Hamhung, I looked for Chaplain Voelkel so we could go to the Protestants. I saw him a few minutes later from a window, which I opened, calling out, "Listen! God has answered our prayers!" Soon we were in his jeep on our way to Hamhung.

It took us nearly two hours to reach the city because of the military traffic moving the opposite way. It was getting dark as we ran into City Hall, where we found many employees of the U.N. Forces huddled around wood burners, anxiously waiting dumbstruck when we told them about the evacuation, staring at us in disbelief. We didn't have time to convince them we weren't joking or spreading false rumors, since we had other stops to make.

"Just get to the railroad station by midnight," I shouted, as we ran out the door.

The next stop was the **Central Presbyterian Church**, which my family belonged to. When we told the members there the good news, many people cried with relief and happiness. My parents' friends embraced me, saying they had known all along I wouldn't abandon them, but soon I had to cut the conversation short to remind them they should send for their families so they could go as a group to the station.

Chaplain Voelkel then drove us to the Hamhung YMCA Headquarters. We didn't



Evacuating some of the approximately 100,000 Korean civilians from Hungnam during which time Chinese troops were already advancing toward the city.

find Hyung Chul Choi, but I told the young men who were there about the evacuation.

We went on to Nambu Church, where we found about 50 people praying in the basement. They believed this was the last evening they would be able to pray together, since the Communists were expected by morning. When they learned about the evacuation, they were overjoyed. Someone shouted, "Moses has come to evacuate us," which the others continued to chant.

On the way to Woonhung-ri Church, I asked Chaplain Voelkel to stop at the home of Jae-In Park, my friend since elementary school. I was particularly eager to get Jae-In out of Hamhung because he and his father had been anti-Communist fighters. Well known for his outspoken, anti-Communist views, Jae-In's father had been captured to South Korea, where he was assassinated in 1949 by Communist students in Kwangju.

When Jae-In answered the door, I urged him to take his family to the railroad station. For a moment he just looked at me, confused and bewildered, then said, "We can't go anywhere. My wife is almost ready to deliver our baby."

"But the Communist troops are closing in," I shouted. "If you don't leave now, you won't be able to get out. They'll kill you."

"But the baby—"

"Just get on the train. We'll deliver the baby on the way if we have to."

Jae-In went into the house to talk with his wife. He came out again a few minutes later and said, "She won't go. We're staying here."

I grabbed his arm, and tried to pull him toward the jeep. "Let's go! You've got to get out of here," I shouted.

But Jae-In wouldn't move, and after about 10 minutes of arguing, I finally had to give up. Later, while leaving Hungnam on an American ship, I realized Jae-In couldn't have escaped from Hamhung. I kept thinking that somehow I should have forced him and his wife to go, and I cried for having failed him.

As Chaplain Voelkel drove us to the last stop, Woonhung-ri Church, I spotted Hyung Chul Choi among the crowds in the street. After stopping briefly to tell him about the evacuation—I later saw him, his relatives and his friends at the railroad station—we hurried to the church, but found no one there. We decided the congregation must have gone home, having given up hope of an evacuation. By then it was nearly midnight, and we had to rush to the train station.

As we reced pass the crowd of refugees, I thought I heard a man yelling my name. I asked Chaplain Voelkel to stop the jeep,

which he did with some reluctance. Six young men were running toward me, one of whom I recognized.

"Mr. Kim," I shouted, happy to see him. Mr. Kim, the head of another local YMCA, was active in the Korean Christian movement. I hadn't seen him for more than six years, but he wasted no time on formal greetings. Speaking quickly while trying to catch his breath, he explained that several dozen Christian refugees from his town had been arrested by American M.P.'s the day before. The Americans had caught these people trying to leave the city, and placed them in Hamhung prison thinking some of them might be North Korean spies.

"Doctor Hyun," said Mr. Choi. "You must go to the prison and have them released so they can get to the station."

"Chaplain Voelkel, please turn the jeep around," I said. "We have to get to the prison right away."

"We don't have time for that, Doc," he said.

"For God's sake," I shouted. "We must save these fellows."

Chaplain Voelkel obliged, most indignantly, and 10 minutes later we were at the prison, which was guarded by American M.P.'s. I explained what had happened to the guards at the main gate, and was led to the lieutenant in charge. By this time I was quite agitated, speaking too quickly, so I was relieved when the lieutenant said he understood and believed my story. He took us to the Christian refugees, who were singing hymns together to keep up their spirits.

To my surprise, I recognized two young men who used to be in my Sunday school class at the Central Presbyterian Church. I didn't remember their names, but I hugged them and told them we would be evacuated. The lieutenant, who seemed genuinely happy at the way things turned out, promised to have the group escorted to the station so they wouldn't be stopped again. Years later, during one of my visits to Seoul, I met one of those young men, who informed me that the entire group—released by M.P.'s as "good prisoners without criminal records"—was evacuated safely from Hungnam to one of the refugee camps on Koge Island. After thanking the lieutenant profusely, I was now ready to go to the station, much to Chaplain Voelkel's relief.

The railroad station was packed with more than 50,000 people who wanted to escape. News of the evacuation had spread all over Hamhung; more than half of the city's residents were there. Despite the freezing weather, the American M.P.'s were sweating as they tried to control the crowd. To be continued



Evacuation of the U.S. Army X Corps from the port city of Hungnam, North Korea.

IN MORTAL COMBAT

KOREA, 1950-1953

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John Toland

Dr. Bong H. Hyun's story in his new book on the Korean War.
369

Walker was buying time so that Almond's X Corps could evacuate its troops by ship from the port of Hungnam. Since early December, Dr. Hyun Bong-hak, a young Korean civil affairs adviser, had been begging Almond to save the thousands of North Koreans who had been cooperating with the UN forces. If they didn't get out, the Communists would murder them. On the afternoon of December 14, Dr. Hyun was summoned to Almond's office. The area to the south, the general said, was in enemy hands, so evacuation over land was impossible. The only feasible route was by sea from Hungnam. All available ships were needed for the troops, but soon ships would be ready for the 4,000 to 5,000 civilians in Hamhung, ten air miles to the north. They should be brought to Hungnam by train, which would leave Hamhung at midnight.

When Hyun reached the Hamhung railroad station, it was jammed with more than 50,000 people. Sweating despite the freezing weather, MPs tried to control the crowd. Most of the Christians and all of the Korean political leaders boarded the train, but many others who should have been evacuated were left behind. Finally, at two A.M., the train pulled out, arriving at the port city three hours later. Many of those abandoned tried to walk through the rice fields and on mountain roads to Hungnam. More than half were turned back by MPs, but 50,000 civilians did succeed in reaching Hungnam. The refugees encircling Hungnam, from all parts of northeast Korea, swelled to over 100,000. Although Almond gave orders to feed and house them, most had to stay outdoors with no heat, water or cooking facilities.

370

IN MORTAL COMBAT

At last, on December 19, the civilian evacuation began. LST's normally carrying a thousand passengers were jammed with at least five thousand, not counting babies on mothers' backs. As the hours passed, those waiting on the docks grew frantic. They could hear the roar of U.S. guns along the mountain ridges as the enemy drew closer.

Hyun boarded the *Sergeant Andrew Miller* on December 21 and was stricken by the sight of the multitude still waiting on the docks. Three days later the civilian evacuation was complete. When Hyun learned from Colonel Edward Forney how many fellow Koreans had been safely taken out of Hungnam, he was unable to speak. "I will never forget the look on your face when you knew that over 100,000 from your own part of the country had been saved," said Forney. "That look is sufficient thanks."

Christmas Cargo: The End of the Beginning

Part III

This is the fifth part of a special week-long tribute to those who were a part of the Korean War that began June 25, 1950.

The third and final installment of Christmas Cargo is presented here with the following acknowledgement to The MacArthur Memorial Foundation and its director, Col. (ret.) Lyman H. Hammond, Jr. for permission to reprint this story, now a part of the foundation's archives on the Korean War. —Ed. note

by Dr. Hyun Bong Hak

The Korean political leaders and most of the Christians boarded the train, but many others who should have been evacuated were left behind.

As I pushed my way through the crowd, I found my high school classmate, Chang Seung Chol, helping the military keep order among the civilians. Chang Seung, an anti-Communist fighter, was relieved to see me, since he hadn't been sure if he would be allowed to board the train. Before I could say much to him, I was called away to help an American officer. When I returned, less than five minutes later, Chang Seung was gone. With a sinking feeling in my stomach, I looked for him as long as I could, but soon had to give up my search because the train was ready to pull out of the station. Chang Seung had probably been chased by the M.P.'s so the overcrowded train could start.

The train, which finally pulled out at 2:00 a.m., arrived in Hungnam at 5:00 a.m. Many of those who had been unable to board the train tried to walk through the rice fields and mountain roads to Hungnam. Of these, more than half were stopped and forced to turn back by the M.P.'s to keep the roads clear for military vehicles, and prevent spies from leaving the area. Despite M.P.'s, many civilians did reach Hungnam, including refugees from all over the northeast.

The military, which considered the evacuation of Hamhung a success, was now faced with the urgent problem of feeding and housing the 100,000 people who had poured into Hungnam. Blankets and bags of rice were distributed to the refugees, some of whom were placed in individual homes and unheated school buildings, while the rest were forced to stay outdoors in school yards with no heat, water or cooking facilities. Some people died from the cold, a few women gave birth.

Over the next few days, the refugees watched as the American Marines pulled out, followed by the 7th Infantry Division of the X Corps. Colonel Forney was in charge of the group that coordinated the loading of the ships; somehow the Navy managed to have 11 ships anchored in a port that was

meant to accommodate only seven at one time. The military evacuation went on day and night, with sailors continuously repairing damaged port facilities and broken-down tugboats. The temperature dropped to -10 C. The sound of gunfire was getting closer, and still no boats were in sight for the civilians.

As tensions grew, people started to complain about the cold, and wondered why there was nothing to eat except rice. Even salt was scarce. I heard some of them grumble that they should have stayed home because they were sure the Americans were leaving them all behind after all. That upset me, because I felt a responsibility toward these people, but I was encouraged by the gratitude expressed by most of the refugees, who were still confident that they would escape the Communists.

Finally on December 17 or 18, three LST's sent by ROK Navy arrived at Hungnam, followed by six or seven transports from Japan. The civilian evacuation began on December 19, with thousands of Koreans hurrying onto the ships, many of them pushing to get in front. The LST's, which might normally carry 1,000 passengers, held at least 5,000 refugees (not counting children strapped to their mother's backs) squeezed in between tanks and equipment; one was said to have left with more than 10,000 people on board.

I was ordered to board the Sergeant Andrew Miller on December 21. From late afternoon until the next morning, I stayed on deck watching the evacuation from a distance. Although the loading of the ships had started as a orderly process (despite the crush of civilians eager to embark), it was becoming more frantic as people panicked at the thought of being left behind. The enemy seemed to be getting closer, for U.N. guns could be heard along the mountain ridges. At night the sky was filled with streams of bright yellow light from naval gunfire; if I hadn't known the source, I would have thought it a beautiful sight, like shooting stars falling from the horizon.

On the morning of December 22, the Sergeant Andrew Miller left for Pusan, and that evening I could still see and hear gunfire even though we were far from Hungnam. I realized with a start that it was almost Christmas, practically my first thought unrelated to the evacuation since November. What a way to spend Christmas, was my initial reaction. But our prayers had been answered, and now thousands of Koreans had a chance for a free life, which was the best Christmas gift of all.

The evacuation was completed on December 24. When Colonel Forney told me that



This picture was taken in Kosong, North Korea in October 1950. Left to right: Col. Kim Dong Ha, Brig. Gen. Shin Hyun Joon, Col. Kim Sung Eun, of the Korean Marine Corps; Hyun Bong Hak, M.D.

100,000 Koreans had been taken out of Hungnam, I tried to thank him, but was unable to speak. The X Corps had helped more than I would ever have thought possible. Soon afterwards, Colonel Forney was transferred to a troop training unit in the United States. I wrote him a letter praising his work in the evacuation and he responded, "I will never forget the look on your face when you knew that over 100,000 from your own part of the country had been saved. That look was sufficient thanks."

The American military considered the Hungnam evacuation to be a resounding success, and for the most part I agree. Even so, when the last ship left the harbor, some civilians had to be left behind, and all hope of escape was lost to them when the Navy destroyed the port in order to render it useless to the Chinese Communists. Life on the ships wasn't easy either—more babies were delivered, and more people, especially the older ones, died of exposure. The refugees were sent to camps in Pohang, Koje Island, Pusan, and Cheju Island.

I was sent to X Corps headquarters, which was now in Kyongju. From January through March 1951, I organized and managed the Korean part of the X Corps' Historical Section, assembling well-known Korean artists and historians to document the war. In April, General Almond asked me to go to the refugee settlements to see what living conditions were like, a job I was happy to do since I had continued to worry about the refugees after they were relocated.

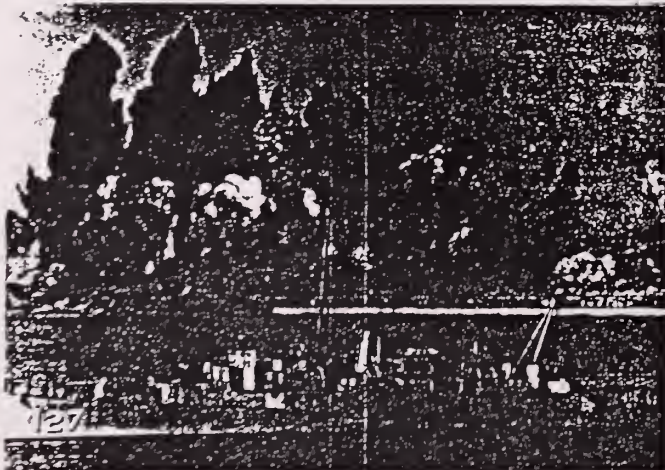
With the help of the Civil Assistance Command, I went to Koje, the main refugee settlement, where people were housed in tents, and supplied with food and clothing. My mother and Soon, refugees themselves since Seoul had fallen to Chinese forces in January 1951, moved to Koje Island to start a refugee camp, "Ilmagwon, house of a millet seed," for

the hundreds of children from the north who had been orphaned or separated from their families. With the help of Yoon Chul Chang, principal of Daegwang High School, they established a branch school at "Ilmagwon" that was accredited by the Government. Over the years, I have met some of the graduates of the Ilmagwon school, many of them successful and living in the United States, including a Philadelphia surgeon, Dr. Kook Yong, Yoon, who was an intern at the hospital where I work.

I was able to report to General Almond that despite the bad living conditions, most of those I spoke to felt they were faring better than they would have in Hungnam. They were confident that General MacArthur would beat the Chinese back to Manchuria and that eventually they would return home. General Almond promised to do what he could to improve conditions at the camps, but in July 1951, he was transferred back to the States. Deciding I would do best to go back to medicine, I asked to be returned to civilian status, and spent the duration of the war in Pusan as a consultant to the Office of the Minister of Health.

Like the refugees in Koje, I was sure I would see my home again, a belief shared by Colonel Forney, who wrote to me in January 1951, "Although we will have, as Churchill says, 'blood and tears,' our day will come again; and when it comes, I hope you and I can visit Hamhung and take a vacation down at Kosong by the 'diamonds of the sea.'"

Sadly, I must record that it is a trip we were never able to take. Colonel Forney was later promoted to General, and went on to become an advisor to the Vietnam Marine Corps; he died of lung cancer in 1965. The north remains closed after all these years, but I hope some day my children will be able to make that trip so they can see what was home to some many of us, the home we had to leave behind.



The U.S. Navy blew up the port facilities at the Hungnam harbor following the evacuation of U.S. troops and Korean civilians to prevent the Chinese army from using them.

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한국기독교100주년기념사업위원회
COUNCIL FOR THE 100TH ANNIVERSARY OF THE KOREAN CHURCH

양화진의 유래

옛 한양 방비의 진(鎭)터

양화진(楊花津)은 예로부터 20세기 초엽까지 한강 남쪽 경기도 연안의 매우 중요한 나루터로서 해상 운송에 큰 몫을 했으며 이조 영조 30년(1754)년에는 송파진·동작진·노량진·한강진과 더불어 서울을 지키는 5진(鎭)의 하나가 되어 군사적으로도 극히 중요한 자리였다.

1866년 병인년의 천주교박해 때 9명의 프랑스 신부를 비롯, 8천여명의 천주교도가 이곳 양화진 잠두봉(蠶頭峰)에서 처형당하자 프랑스 인도지나 함대가 한강으로 침입하여 병인양요를 일으켰다. 이해 8월 프랑스 해군의 로즈제독은 2척의 군함을 몰고 한강을 거슬러 올라 양화진까지 정찰을 하고 간뒤 다음 달에 다시 군함 7척을 이끌고 강화도에 상륙하여 정족산성싸움에서 패하자 강화성에 불을 지르고 한문서적 등을 탈취하여 철수했었다.

천주교도의 대량 학살로 원래 잠두봉 또는 덜머리(加乙頭) 용두봉(龍頭峰) 등으로 불리던 언덕이름이 오늘날에는 절두산(切頭山)으로 바뀌었다.

기념비문 정 언 희

양화진
영혼의 고향 하늘나라로 가는 길목
백년전에 이 땅을 예수께서 지적하신
땅끝으로 믿고
아비의 집을 떠난 젊은 이들이
그 생애를 기꺼이 바치고
주안에서 잠든 곳.
가난과 질병과 무지와 억압속에서
신음하던 이땅의 사람들을
그리스도 예수께로 인도하고
우리들의 가난 우리들의 질병을
함께 지고 가다가
한알의 밀알로 땅에 떨어져 죽은 이들이
그 육신을 묻은 언덕

강물은 세월의 매듭을 풀어
끝없이 흐르는데
이땅의 역사와 개화의 진동은
못 형제의 목숨을 이 언덕에 심었으니
그 사랑의 터밭에서 열매 맺은 믿음은
이땅을 하나님의 나라로 만든
사랑의 승리여라.

선한 싸움 다 싸우고
이땅에 주어야 할것 아낌없이 주어
썩지 아니할 것과 영광스러운 것과
강하고 신령한 몸으로 다시 살기 위하여
그 몸을 이곳에 심었으니
이곳은 하나님이 만드신
변화산의 경수리

그들은 하나님께 돌려드릴 흙 한줌으로
누어있으나,
남아있는 우리, 영혼의 귀를 열면
하늘나라 사랑의 속삭임이 들리네
비밀한 약속의 말씀이 들리네.

백년전에 말씀으로 맺어진 우리
먼저 가신 그분들의 은혜 우러르고
그 사랑을 기려
일천만성도 삼만교회 우리의 뜻을
하나로 모아
이곳에 집을 세우니
이땅의 그리스도인들이 하나된
감사기도.

이제, 사랑의 반석위에
주께서 머리되신 교회를 여기 세우셨으니
고난 많은 이땅과 슬픔 많은 이 민족으로
주님의 뜻을 속히 이루게 하소서

복음의 빛, 사랑의 빛을 크게 진 우리
이제 약속된 말씀위에서 성숙한 믿음을 안고
십자가 군병으로 일어서리니
믿음의 승리를 향한 출발의 나팔소리
크게 울리시리라.
땅끝까지 달려가 그곳에 계신 주님을 뵈오리니
주님 홀로
세세 무궁토록 영광을 받으소서.

묘지공원의 연혁

헤론의사의 장지로 시작

1880년대초 구미열강제국과 외교관계를 맺으면서 굳게 닫혔던 쇄국의 문이 열리자 1884년 미국의 의료선교사 알렌(H. N. Allen, 1858~1932)이 처음 입국한 것을 시작으로 다음 해엔 언더우드와 아펜젤러가 뒤따르는 등 미국의 선교사들이 잇달아 내한, 의료와 교육사업을 통해 선교활동을 전개했다.

1890년 7월 26일 미국 북장로교회의 의료선교사로서 고종의 시의(侍醫)이기도 했던 헤론(John W. Heron, 1850~1890)이 급환으로 세상을 떠나자 법에 따라 성내에 시신을 매장하는 것이 엄격히 금지되어 있었고 민간에서도 묘터를 팔려는 사람이 없어 묘지마련에 큰 시련을 겪게 되었다.

이때만 해도 조선땅에서 사망하는 외국인은 1883년 제물포항 해안 언덕에 국내에서는 최초로 마련된 외인묘지에 매장하는 것이 관례가 되어 있었다. 그러나 한 여름 염천에 거기까지 시신을 운구할 길이 없었으며 법을 어기고 도성안에 매장한다는 것은 상상도 하기 힘든 노릇이었다.

유족과 선교사들은 조선조정에 한성 가까이 묘지로 쓸만한 땅을 내어 줄 것을 간청했으나 조정에서 묘지로 지정해준 곳은 한강 건너편 야산기슭 모래밭이어서 묘지로 쓸 수 없는 땅이었다.

하는 수 없이 시신을 밀봉하여 헤론이 살던 집 뒤뜰에 매장할 작정을 했으나 선교사들을 도와주던 서생들이 이를 한사코 반대하였다. 이러한 중 미국공사관과 조선조정의 신임을 받고 있던 알렌이 어려운 교섭 끝에 경관이 아름다운 양화진 언덕을 사용토록 허가받아 이곳에 헤론을 처음 묻음으로써 오늘의 외국인묘지공원의 터를 잡게 되었다.

이 묘역의 이름은 일제 때 경성구미인 묘지로 불리우다가 해방후 서울 외국인 묘지로 바뀌었고 86년 선교기념관의 건립과 함께 서울 외국인 묘지공원으로 개칭되었다.



▲ 1894년에 34세의 나이로 숨진 캐나다 선교사 W. J. 홀의 무덤. 이때의 양화진주변에는 민가 한채도 보이지 않는다.

영원한 안식속에

이땅을 땅끝으로 보고...

1986년 9월 현재 이 묘지에는 해론을 비롯하여 개화기 우리나라에 와서 선교·교육·의료 등 다방면에 걸쳐 활약한 많은 외국인들과 고국에서 태어났더라면 그렇게 일찍 세상을 떠나지 않았을 어린 자녀등 그 가족들이 애뜻한 노스탤지어를 달래며 잠들어 있다.

하나님의 사랑을 나란히 손잡고 떠던 선교사부부도 있고 고국에 돌아가 여생을 보내다가 세상을 떠날 때 육신을 한국땅에 묻어달라고 유언한 이도 있다. 생전에 종사한 분야를 보면 선교사가 가장 많으나 다른 직업에 종사한 이들도 거의가 '은둔의 나라' '고요한 아침의 나라'로 불리우던 이국땅에서 하나님의 소명을 받들었던 선각자들이었다.

이곳에 묻힌 500여명중 대표적인 분들을 소개하면 다음과 같다.



■ H. H. 언더우드(1890~1951) : 연희전문학교, 새문안교회를 세운 H.G. 언더우드(한국명 元杜 尤 1859~1916)의 독자로 연희전문 교수·총장 역임. 한국명 元漢慶. 의료선교사이던 어머니 홀튼 언더우드(1851~1921)와 연전교수이던 부인 왜그너 언더우드(1884~1944), 연세대교수이던 자부 요안 언더우드(1915~1976)도 함께 묻혀있다.



■ A. R. 아펜젤러(1885~1950) : 최초의 미국감리교선교사로서 배재학당과 한국감리교회를 세운 H.G. 아펜젤러의 딸. 이화학당당장. 이화여전교장. 배재고보교장이던 남동생 H.D. 아펜젤러도 이곳에 함께 묻혀있다.



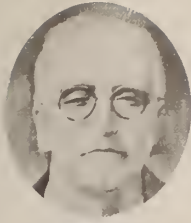
■ E. T. 베델(裴說1872~1909) : 영국출신의 언론인. 노일전쟁때 런던 데일리뉴스 특파원으로 내한, 대한매일신보를 창간하고 을사조약의 무효를 주장하는 등 일본의 침략을 맹렬히 규탄했다.



■ M. F. B. 스크랜튼(1832~1909) : 미국 기독교 감리교회 여선교사. 의료선교사인 아들 W. B. 스크랜튼과 함께 1885년에 내한, 우리나라 최초의 여성 교육기관인 이화학당을 세웠다.



■ W. J. 홀(1860~1894) : 캐나다 출신 의료선교사. 1891년에 내한, 3년뒤에 병사. 한국에서 출생한 그의 아들 셔우드 홀은 아버지의 유업을 이어 받아 의료선교사로서 폐결핵퇴치에 힘써 1933년 우리나라에서 최초로 크리스마스 실을 제작, 판매했다.



■ **D. A. 벙커(1853~1932)** : 미국 감리교 선교사. 헐버트와 함께 육영공원(왕실소학교)의 교사로 초청되어와 배재학당에서 수년간 교편을 잡음. 부인 A.E. 벙커도 함께 묻혀 있다.



■ **H. B. 헐버트(1863~1949)** : 미국 북감리교선교사, 고종의 밀사로 1907년 헤이그에서 열린 제 2차 만국평화회의에 이준열사 등과 함께 참석, 우리나라의 주권회복에 적극 노력했다.



■ **H. H. 게일(1860~1908)** : 서울 외국인 묘지공원 최초의 피장자 해론의 부인으로 남편과 사별한 다음 캐나다출신 선교사 J.S. 게일과 재혼.



■ **W. H. 쇼(1922~1950)** : 미국 감리교 선교사로 1921년에 대한, 평양 서울 대전 등지에서 활약한 W.E. 쇼의 아들. 6·25때 참전하여 전사. 부모와 같이 묻혀 있다.

■ **D. B. 애비슨(1893~1952)** : 미국 북장로교의료선교사. 미국 북장로교선교회 최초의 의료선교사로 세브란스 병원설립에 참여한 O.R. 애비슨의 아들 1930년대 세브란스의전에서 봉직.

■ **소다가이찌(1807~1962)** : 일본인 사회사업가. 1905년에 대한, 배재학당에서 교편을 잡았고 30여년 보육원을 경영하며 고아들을 돌봤다.

■ **A. B. 터너(1862~1910)** : 영국 성공회주교, 1897년에 대한, 한국 YMCA 창설에 참여하고 근대 스포츠를 소개했다.

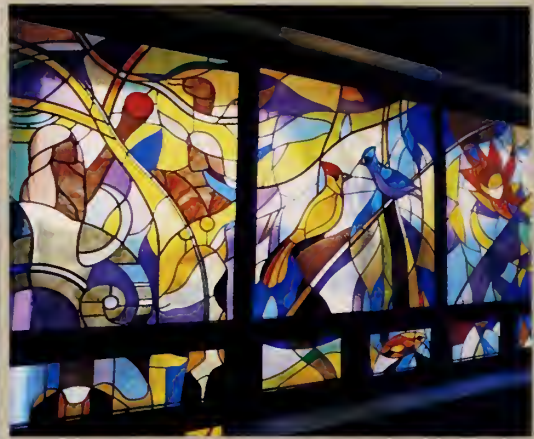
■ **A. E. 채드웰(1892~1962)** : 영국 런던 태생으로 성공회 신부가 되어 1926년에 대한, 1956년 주교가 됨.

■ **프란츠 엑케르트(1852~1916)** : 독일출신의 음악가. 1901년에 군악대장으로 초청되어 대한, 서구음악을 처음 한국에 소개.

■ **H. B. 졸리(1857~1898)** : 영국외무성관리로 제물포영국영사관 직원으로 근무. 원주형으로 된 그의 묘비는 양화진에서 가장 독특한 형태를 나타내고 있다.

■ **C. W. 르장드르(1830~1899)** : 프랑스 태생으로 미국에 귀화한 외교관. 이조 조정의 초청을 받고 대한, 내무협관을 지냄.

■ **B. B. 워스(1914~1986)** : 미국 남감리교 선교사로 송도(개성)와 원산등지에서 30여년간 봉직한 클라렌스 워스의 4남. 교육자. 서울외국인학교장 역임.



▲ 기념관 2층과 3층 예배실 창문은 모두 5색의 아름다운 스테인드 글라스로 장식돼있다.

◀ 2층과 3층의 외국인 연합교회 예배처소.

선교기념관 개요

- **취지** : 한국에 복음을 전해준 초대 선교사와 조국근대화에 헌신한 구미 각국의 저명인사 500여명이 문혀있는 양화진 외국인 공원묘역에 한국교회와 성도들의 성금으로 선교기념관을 건립하여 그들의 선교정신과 숭고한 희생 봉사의 업적을 기념하고 감사하는 마음을 후세에 전승키 위함.
- **경위** : 1981. 5. 25. 경성구미인 묘지회가 정부로부터 묘지사용권을 취득.
 1985. 1. 14. 재단법인 한국기독교 100주년기념사업협의회 제 5차 총회에서 양화진 외국인 묘역에 한국기독교선교회관을 건축키로 결의.
 1985. 3. 경성구미인묘지회는 이 지역을 외국인묘지공원으로 영구히 보전하고 묘지공원내에 한국기독교 선교기념관을 건립하며 묘역의 사업계획에 외국인교회 묘지위원회에서 위원을 파송키로 하고 동 묘지공원을 재단법인 한국기독교100주년 기념사업 협의회에 증여.
 1985. 6. 28. 선교기념관 기공예배 거행.
 1986. 8. 20. 건조물 및 토목공사완료.
 1986. 9. 10. 조경공사완료.
- **건축규모**
 대지: 약 4,200평 (조형면적 1,500평) 건평: 약 350평 (지하 1층·지상 3층)
 건축공사비: 5억 2천 5백만원 (토목공사포함) 조경비: 3천만원
- **시설** : ①선교기념실, 자료실(1층) ②대강당, 외국인연합교회예배처소(2층·3층) ③중·소회의실, 교육실(1층) ④목회자실, 부속실(1층) ⑤친교실, 식당(지하층) ⑥기관실, 다목적실(지하층) ⑦야외행사공간, 주차장(정·후문 앞) ⑧관리인숙소, 휴게실(묘역입구)
- **기념비문** : 정연희 집사
- **설계감리** : 동양건축주식회사 ■ **시공** : 삼풍건설주식회사
- **조경** : 효록원
- **건축위한 재정위원회** : 위원장: 최장근, 부위원장: 김경래 유상렬, 위원: 김인득 김용수 김덕운 강병훈 강성모 고평식 박지순 박순양 박용화 서정환 신영관 이형진 이병익 유상근 양광석 상치혁 정해수 주경효 최태섭 최기만 최훈
- **건축위원회** : 위원장: 최순영, 부위원장: 이창로 오 건, 위 원 : 김일환 김정철 박창원 배태준 이 준 정의숙 지원성, 상임이사: 강병훈, 사무국장: 진재성, 담당실무국장: 김경래

뜻은 살아 숨쉬고

감동적인 비문들

이곳에 문헌이들의 묘비는 주인공들의 약력과 유언이나 생전의 신념들을 담고 있어 보는 이들에게 저들의 생생한 숨결을 느끼게 해준다.

“나는 웨스트민스터 사원에 묻히기보다 한국에 묻히기를 원하노라”

—H. B. 힐버트—

“섬김을 받으러 온 것이 아니라 섬기러 왔습니다”

—A. R. 아펜젤러—

“주님! 길고 긴 여행을 끝내고 이제 나는 안식을 얻었습니다”

—G. A. 테일러—

“친구를 위하여 자기 목숨을 버리면 이에서 더 큰 사랑이 없느니라”

—A. K. 젠슨—

“항상 기뻐하라 쉬지 말고 기도하라 범사에 감사하라”

—J. D. 언더우드—

“나에게 천의 생명이 주어진다 해도 그 모두를 한국에 바치리라”

—R. 캔드릭—

묘지 개요

- 명칭 : 서울외국인묘지공원 • 위치 : 서울특별시 마포구 합정동 145의8
- 개설허가 : 1893년 10월 24일 • 묘역면적 : 13,224m²
- 무덤의 수 : 500여기 • 최초의 피장자 : J. W. 해문

• 신분별로 본 문헌 이

구 분	어 른	어 린이	계
선 교 사	75	36	111
선교사나 군인이 아닌 사람	46	10	56
미군부대와관련된사람	26	38	64
소속불명	44	31	75
한국인	15	11	26
계	206	126	332

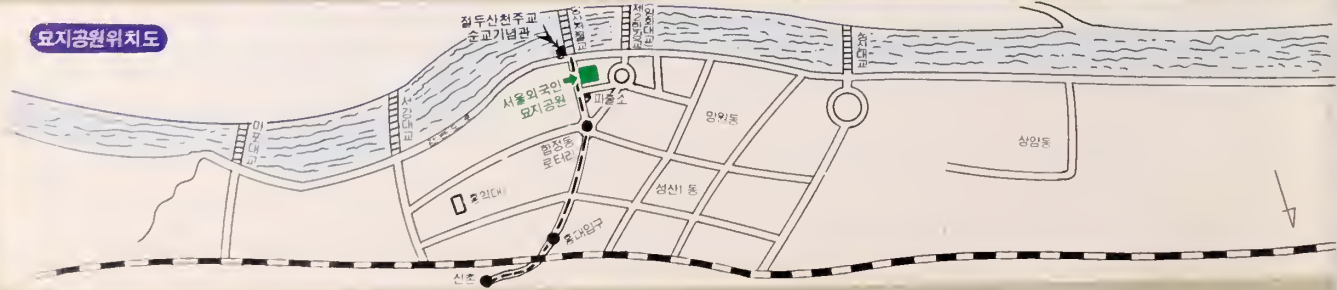
• 확인된 국적별 문헌 이

국 명	인 원 수	국 명	인 명 수
미 국	235	캐 나 다	7
백러시아	54	스 페 인	4
영 국	30	벨 기 에	4
프 랑 스	25	덴 마 크	3
한 국	20	일 본	1
호 주	12	계	395

※ 이 통계에는 표지없는 무덤 23기와 성공회고아원 출신 한국어린이는 포함되지 않았음.



묘지공원위치도

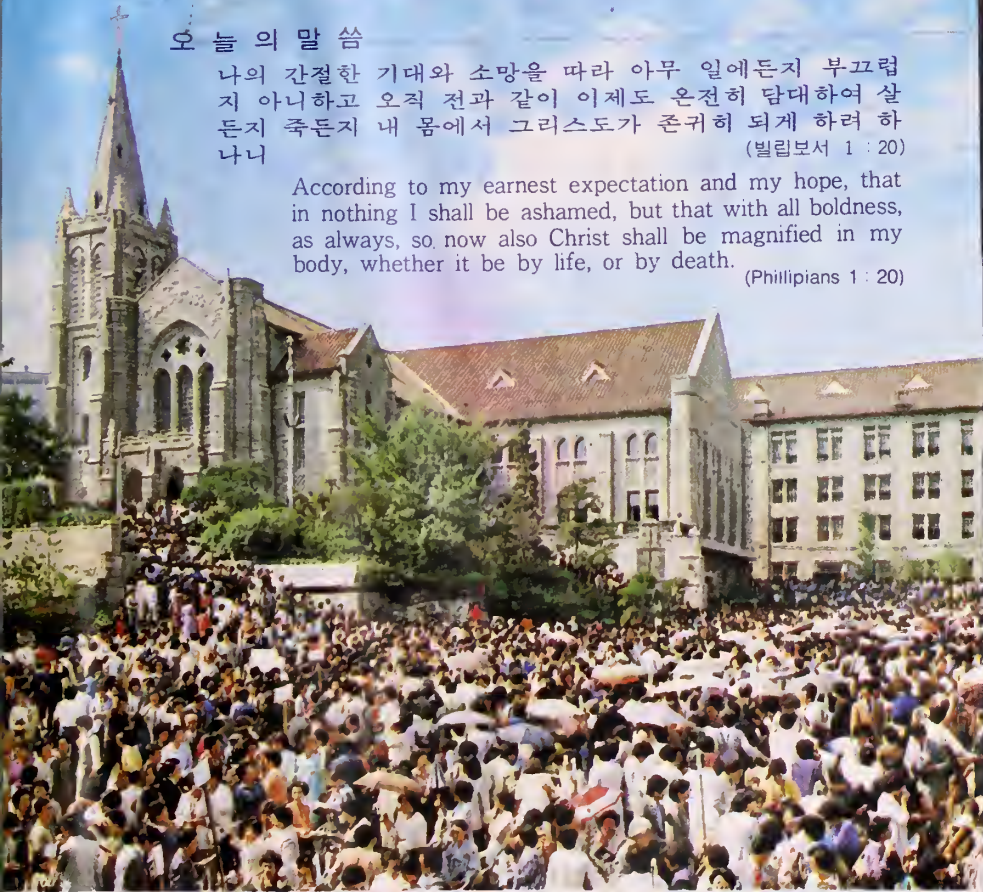


표어 : 예수를 바라보자

오늘의 말씀

나의 간절한 기대와 소망을 따라 아무 일에든지 부끄럽지 아니하고 오직 전과 같이 이제도 온전히 담대하여 살든지 죽든지 내 몸에서 그리스도가 존귀히 되게 하려 하니 (빌립보서 1 : 20)

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. (Phillipians 1 : 20)



원로목사 한 경 직

담임목사 김 윤 국

수석부목사 오창학 부목사 이유킴

림기회 정오이

교구진도사 방인조

국은원 신재김

기도원 목사 서부서

부서지도

전주찬 서권부서

선교사(목사) 김선

성가대 유이

원사(목사) 김선

대한예수교 장로회 영락교회

Pastor Emeritus: Rev. Kyung-Chik Han, Pastor: Rev. Yunkuk D. Kim

YOUNG NAK PRESBYTERIAN CHURCH

Judong, Seoul, Korea

서울특별시 중구 저동 2가 69

(대표전화) 273-6301 (교환) 273-6301~18 (야간) 273-6301

주 일 예 배

(1부) 7 : 00 (2부) 10 : 00 (3부) 11 : 30 (4부) 1 : 30 (5부) 3 : 00

인도 : 정종림 목사 고유곤 목사 오창학 목사 김종춘 목사 이용식 목사

목	도	(좌임)	다 같 이
말	씀 .....	.. 시편 100 : 1 ~ 6	인 도 자
찬	송	2	일 어 서 서
기	원	사도신경(The Apostles' Creed)	인 도 자
찬	송	25	일 어 서 서
			(1부) 문 태 식 장로
			(2부) 한 원 섭 장로
기	도		(3부) 오 기 형 장로
			(4부) 박 순 복 장로
			(5부) 김 시 환 장로
찬	송	405	다 같 이
성	경 ...	(1,2,3부) 빌립보서(phil) 1 : 19~30	인 도 자
		(4,5부) 누가복음(Lk) 16 : 1 ~ 9	
찬	양	(1부) 만유의 하나님.....	임마누엘 성가대
		— 영 — (헌금송: 최재원)	
		(2부) 하늘이여 기뻐하라	호 산 나 성가대
		— 놀 만 — (헌금송: 곽현주)	
		(3부) 하나님의 어리신 양	시 온 성가대
		— 하 이 든 — (헌금송: 곽신형)	
		(4부) 주를 찬양하라.....	갈 보 리 성가대
		— 영 — (헌금송: 김희정)	
		(5부) 영 광	베들레헴 성가대
		— 슈베르트 — (헌금송: 이순호)	
설	교 ...	(1,2,3부) “살든지 죽든지”	한 경 직 목사
		“By life or by death”	Rev. K. C. Han
		(4,5부) “불의한 재물”	오 응 기 목사
기	도		설 교 자
찬	송	(1,2,3부) 431, (4,5부) 382	다 같 이
헌	금		다 같 이
찬	송	434	일 어 서 서
축	도		본 교 회 목 사
소	식	(인사)	본 교 회 목 사

찬 양 예 배

— 남녀전도회 헌신예배 —

7 : 00

인도 : 김화영 권사

묵	도	.....(좌임)	다	같	이
기	원	..... 사도신경	다	같	이
찬	송	..... 217	일	어	서
기	도	.....	조	의	숙
찬	송	.....273	다	같	이
성	경	.....디모데후서 4 : 1 ~ 8	인	도	자
찬	양	.....	임	마	누
설	교	..... “말씀을 전파하라”	신	기	찬
기	도	.....	설	교	자
찬	송	..... 257	다	같	이
특	순	.....	2	부	여
찬	송	..... 355	일	어	서
축	도	.....	본	교	회

삼 일 기 도 회

10월 22일

— 선교 헌신예배 —

(1부) 6 : 00

(2부) 7 : 30

인도 : 유희정 목사

이응삼 목사

설	교	..... “이스라엘의 소망”	윤	덕	수
기	도	.....	(1부)	손	옥
			(2부)	이	호
찬	양	..... (1부) 찬양하세 예루살렘	베	다	니
		..... -마운더-			성
		..... (2부) 알렐루야 찬양하라	갈	릴	리
		..... -월리암스-			성

등 록... 등복과 주소이동 사무는 봉사관 1층 로비에서 합니다.

이명 접수되신 분도 꼭 확인하셔야 합니다.

금주 꽃장식... (고)김수국 장로님을 추모하여 최정금 집사님 가족께서
 (고)윤석렬 권사님을 추모하여 가족일동이
 (고)고영보님을 추모하여 김종섭 권찰님 가족께서
 아들 (고)공호성 군 생일을 기념하여 정태경 어머님께서

10월 헌금, 안내위원 일람표

		헌 금 위 원				안 내 위 원									
		남 자		여 자		남 자		여 자							
1	부	이유이이	김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	
		이이이	이이이	이이이	이이이	이이이	이이이	이이이	이이이	이이이	이이이	이이이	이이이	이이이	이이이
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
2	부	김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
3	부	김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
4	부	김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
5	부	김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	
		김유복	구학식	기영득	신희용	문경진	패시자	자영자	정득복	박문인	김태	이성숙	이보림	이이이	

교 회 소 식

예 배

1. 남녀전도회 헌신예배...오늘 저녁예배는 남녀전도회 헌신예배로 드립니다.
2. '86 세계를 향한 선교대회...20일(월), 21일(화) 오후 7시, 22일(수) 오후 6시와 7시 30분에 예배당에서(강사: 윤덕수 목사, 주제: 만민에게 복음을 전파하라, 특강강사: 롬보 목사, 김영국 장로, 최형섭 목사, 전재옥 교수—주최: 청년부)
3. 봉사주일 예고...다음 주일은 봉사주일입니다. 봉사금 봉사미를 수집합니다.

모 임

1. 심방준비회...제 5부 예배후 각 교구별로 모입니다.
2. 전도 2부 실행위원회...제 3부 예배후 당회실에서
3. 홍보출판부 실행위원회...제 3부 예배후 당회장실에서
4. 권사회 월례회...제 3부 예배후 교육관 4층에서
5. 음악부 실행위원회...제 4부 예배후 음악부 사무실에서
6. 철야기도회...24일(금) 밤 12시 예배당에서

소 식

1. 별 세...정은동(여) 90세, 김창영(남) 70세, 강남녀(권사) 78세
2. 봉사미 지급방법 변경 안내...양곡교환권으로 드리던 것을 사정에 의하여 폐지하고 현물로 본교회에서 지급하게 되었습니다.
10월분 지급: 23(목)~25(토)에 오전 9시부터 오후 6시까지
3. 제127회 서울노회...23(목)~24일(금) 동승교회에서 모입니다.

대 심 방

- | | | |
|---------------------|---------------------|----------------------|
| 21일(화) 서대문59구역 오창학 | 21일(화) 은평21, 22 최유환 | 22일(수) 종로56구역 오웅기 |
| 21일(화) 강남동92구역 정종립 | 21일(화) 구로30구역 김중춘 | 22일(수) 강남서26, 27 이강휘 |
| 21일(화) 성동69구역 유희정 | 21일(화) 강동41구역 김해수 | 22일(수) 마포59구역 이용삼 |
| 21일(화) 영등포28구역 김 규 | 21일(화) 동작9 구역 고유곤 | 22일(수) 은평25구역 최유환 |
| 21일(화) 마포57, 58 이용삼 | 22일(수) 용산65구역 이용식 | 22일(수) 도봉17구역 신기찬 |
| 21일(화) 관악21구역 한동식 | 22일(수) 강남동93구역 정종립 | 22일(수) 동작10구역 고유곤 |
| | | 22일(수) 동대문68구역 우영수 |

결 혼

- | | |
|---------------------------------|------------------|
| 20일(월) 12:30...신승호 군(신춘식 씨 4남) | 최갑순 양(한창근 집사 양녀) |
| 21일(화) 12:30...주영모 군(주희순 집사 장남) | 김은미 양(김효원 씨 2녀) |
| 22일(수) 12:30...안항덕 군(안순집 집사 2남) | 김미은 양(김강휘 씨 2녀) |
| 22일(수) 2 시...김철수 군(지순옥 권찰 장남) | 장봉선 양(안경숙 집사 장녀) |
| 23일(목) 12:30...김중선 군(김준곤 씨 장남) | 유신선 양(유춘호 씨 장녀) |
| 24일(금) 2 시...이원방 군(고순애 집사 장남) | 이인옥 양(이기남 씨 2녀) |
| 25일(토) 11 시...권무근 군(권영준 씨 3남) | 김현주 양(김순석 씨 3녀) |
| 25일(토) 12:30...김정수 군(박용옥 여사 2남) | 전소현 양(전학도 씨 장녀) |
| 25일(토) 2 시...박동훈 군(박경남 씨 2남) | 이혜정 양(이희성 집사 3녀) |

전통 주일계	부 명	출 석	헌 금	부 명	출 석	헌 금
	교육 1 부	1,686	690,621	장 년	20,693	52,212,240
	교육 2 부	2,199	1,227,130	합 계	24,578	54,129,991

P. 15, 1986

Rev. Dr. S . Moffett

Princeton Theological Seminary

Princeton N . J .

Dear Dr. Moffett :

Greetings in Christ.

The new church building for Seoul Union church is almost finished and we are going to have dedication service on Oct. 10th 1986 .

I wonder whether you can come at the occasion .

Dr. Kilburn is coming.

I know that it is rather too short a notice.

Please let me know your phone number, so that I can call you.

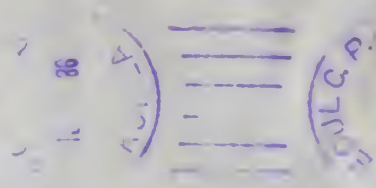
The expence will be provided from here.

Sincerely yours,

한정익

Sept. 17, 1986

K. C. Han
69 Canal St
New York



350
대한민국 KOREA

Rox Dr. S. Han
Princeton, The High
Princeton N. J. 08540
U. S. A.

AEROGRAMME
항공서간

서울운동경기장 Seoul Sports Complex



접는 줄 FOLD HERE

이 항공서간에는 아무것도 넣지 못합니다.
No enclosure permitted.

From: K. C. Han

YOUNG NAK PRESBYTERIAN CHURCH
69, 2ND-KA, JUDONG, JUNG-KU
SEOUL, KOREA

하나님을 공경하고 이웃



To: Dr. Moffett
Princeton Theological Seminary
P.O. CN 821
Princeton, NJ 08540
U. S. A.

귀하



